





THE CHRISTIAN TEMPLE:

A

S E R M O N,

PREACHED AT THE

VISITATION OF THE VEN. OWEN DAVYS,

ARCHDEACON OF NORTHAMPTON,

AT PETERBOROUGH,

MAY 14, 1844.

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BY THE

REV. JOHN JAMES, D.D.

VICAR OF ST. JOHN BAPTIST, PETERBOROUGH.

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PUBLISHED BY REQUEST.

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LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, & WATERLOO PLACE.

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1844.

LONDON :  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

It being more respectful to those before whom this Sermon was preached to print it exactly as it was delivered, such additions as, but for a wish to avoid too great length in the Sermon, ought to have been embodied in it, are appended ; and some further observations are added, which naturally suggested themselves upon the subject.



A

## S E R M O N.

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1 COR. iii. 16.

“ Know ye not that ye are the temple of God ? ”

ONE of the more striking excellencies in the writings of St. Paul, is his ready skill in adapting not only his arguments, but his illustrations, to the peculiar character and circumstances of the people, or the individuals to whom he addressed himself. This was shown in a very marked manner upon the occasion to which the words of our text have reference.

Well aware of the luxurious and profligate habits of the Corinthians,—aware, too, that men are ever more ready to cavil at and pervert the doctrines of the Gospel, in proportion as their conduct is opposed to its precepts,—he specially warns his converts at Corinth, that, to their impurity in conduct and practice, he traces much of that wrong which marked their faith and doctrine : a divided heart caused a divided mind. First choosing to obey some precepts and disregard others ; whereas God requires

obedience to them all; they found it convenient to believe some doctrines, and reject others: modifying even those in which they professed a belief; each man according to his own opinion. Thus impurity marked their conduct, and division their Church; and the Temple of God was defiled.

Hence the Apostle's instructive illustration: "Know ye not that ye are the temple of God?"—"Can ye, who believe that the great and holy Being whom we preach unto you; Father, Son, and Holy Ghost; dwelleth in you, collectively as his Church, and individually as its members? Can ye, who believe this, dare to defile that dwelling; in the one case, by divisions and perverting of doctrine; in the other, by yielding yourselves slaves to base and unholy practices? Is Christ divided, that ye bring confusion into the temple of his Church? Or suppose ye that Light will have fellowship with darkness—a God of purity dwell with uncleanness—that ye defile the temple of your bodies? Know ye not, rather, that a God of Order and Holiness will not abide, where in doctrine, division and confusion reign; and where in practice, wickedness and vice hold the mastery? From such a temple He will depart, and leave your 'house unto you desolate':<sup>1</sup> whereas, what further encouragement need ye to holiness, than the assured truth, that if ye be just and true, and sincere of heart in your services and

<sup>1</sup> Matt. xxiii. 38.



conduct, ye are the temple of the living God, in the which it delighteth Him to dwell?"

The appeal is powerful, and of universal application. Nor in using this illustration did St. Paul arrogate aught which the revealed Word did not warrant. He remembered well the sublime language in which the God of his fathers had conveyed the same truth to Israel of old; and he believed that in Christ Jesus, that truth was sealed and confirmed to God's Israel for ever. "I dwell," saith Jehovah, "in the high and holy place; with him also that is of a contrite and humble spirit<sup>2</sup>."

Is each individual Christian thus a temple of God, in which it pleaseth Him to dwell?—The most ardent imagination can conceive of no higher motive for godliness than such a truth conveys; no motive more powerful in inducing personal and individual purity, in thought, word, and deed; no motive more animating to the spirit of the lowly, more awakening even to the careless ones: none more encouraging to all! For if the Lord of Heaven deign to come down and dwell among us, *thereby* we are one with the Son through faith in his doctrine; one with the Father through obedience to his laws; one with the Spirit in conformity with his godly motions. It is because God thus dwelleth in us; shrined continually in our hearts, as in a temple; that the God-like purity enjoined by St. John to all who look to gain Hea-

<sup>2</sup> Is. lvii. 15.

ven—for such “must purify themselves even as God is pure<sup>3</sup>,”—is not hopeless of attainment. God Himself is in the heart, to give that purity. Nay, the startling command of our Lord, “Be ye perfect, even as your Father which is in heaven is perfect<sup>4</sup>,” comes not, as else it would come, bringing despair to fallen creatures like ourselves. It comes a reasonable command; because the power to obey it, though not *of* ourselves, is *in* ourselves, by the power of the Spirit of Him who dwelleth in us. An abiding sense of this Divine presence might even shame men from vice, and rouse them from carelessness; sustaining the weary and heavy-laden, cheering the faint-hearted, arming with new hope the desponding, and leading us to share the holy joy of our Apostle, who, even in the prospect of persecution unto death, shrunk not from his steadfast purpose of living near to that great Being who surely was ever near to *him*. Having as an indweller in his heart the *God* of Heaven, he had his *conversation* in Heaven also.

In this view of the subject, to all called by the name of Christ is the Apostle’s appeal applicable. Upon each individual among us, according to his power and knowledge, rests the responsibility of keeping his heart a meet temple for such Visitant; lest so pure and holy a Being, scorning a temple unholy and defiled, depart: and the soul, living without God in the world, be left to its own de-

<sup>3</sup> 1 John iii. 3.

<sup>4</sup> Matt. v. 48.

vices, and to the misery and ruin which attend them.

This responsibility of course increases in proportion to the weight of the trust reposed in us, and our power of duly fulfilling that trust. In what added degree, therefore, *we*, my reverend brethren, share this individual and personal responsibility; and what the more strong and solemn bond which binds us to it, is not for me to point out to you: such a course I should feel to be alike unnecessary and presumptuous.

Rather let me proceed to consider the peculiar force with which the Apostle's warning words apply to us in our *Office*, as the ordained ministers of the Church; the appointed guardians and watchmen of that spiritual temple, in which Jehovah—Father, Son, and Holy Ghost—dwelleth, as we devoutly and firmly hope, in all the fulness of his grace, and love, and holy fellowship.

Ours it is to preserve in its entirety every part of the building, according to the fashion thereof, which our Lord and his Apostles have bequeathed to our care. For Christianity, be it remembered! is, itself, *not only* a spiritual influence upon the individual: it is *more*; it is *also* a visible institution, raised and built up, as well for the purpose of re-establishing fallen man in his original position as a child of God, and an inheritor of the kingdom of heaven—by making him a member of Christ, and so giving him new life—as for supplying, from duly appointed

sources and by duly authorized hands, all things needful for the sustentation of that his new and spiritual life; leading him, moreover, the more readily to seek and accept that supply, by connecting the attainment of inward spiritual grace, with such outward visible signs, as being ordained by Christ Himself, should be, in their use, for ever sanctified and blessed.

To this end has been preserved to us, by a gracious Providence, through long ages, the frame-work of our truly Apostolic Church—a temple, hallowed, so we trust, by the presence of Him to whose honour it is raised, and who has committed it to our care and ministry. This charge we have, each, accepted: to a fulfilment of it we have, each, vowed ourselves. Each of us hath vowed “to minister the doctrine and “sacraments and the discipline of Christ, as the Lord “hath commanded, and as *this Church and realm hath “received the same*<sup>5</sup>.” *How* this Church and realm have received the same, is clearly and explicitly set forth, in the language of the Liturgy of our Church, by the laws of the realm authorized. Therefore it is, by upholding her several ordinances in their integrity, and according to the view she takes of the doctrine and discipline connected with them, that we pay our vow, and faithfully serve in our office to her edification—to the building up, the preserving and strengthening of that Temple, over which we are bound to watch—not

<sup>5</sup> See the Ordination Service.

only guarding the *foundation*, lest any outward foe undermine it, but preserving the whole and every part of the *superstructure*, lest those within, from caprice or from whatever other motive may tempt them to the work, deface it : not only taking heed that we preach salvation by none other name than the name of Jesus Christ, and Him crucified; but watchfully preserving, in their strength and freshness, all the doctrines, and rites, and ordinances, and discipline built thereupon; and left to us by the Apostles, and continued to us by the Church to which we have vowed ourselves: neither adding thereto, nor taking therefrom. Thus, when we administer the Holy Sacraments,—either by Baptism, admitting those born in sin, and the children of wrath, to their new birth unto righteousness; or, in the Lord's Supper, dispensing and sharing the bread and cup of blessing, for the sustentation of our new life by the body and blood of Christ, which are verily and indeed taken and received by the faithful in that supper—we bind ourselves to believe and assert the *power* of each sacrament, as declared by that pure and reformed part of Christ's Holy Catholic Church, established in this kingdom. It is for those who doubt her *doctrines*, to doubt, or affect to weaken, the efficacy of her *Sacraments*. *We* can never forget our vow.

Hence, with respect to the “One Baptism,” which St. Paul views as an integral part of the Christian

Temple ; which our Church declares to be “ a new birth unto righteousness ; ” and in which we profess our belief “ for the remission of sins <sup>6</sup> ”—it is not for us to hold out to parents and sponsors, as we do in the opening of the Baptismal Service, a hope that God, in answer to prayer, will grant to their child “ remission of sins by spiritual regeneration,”—yet ourselves waver in that hope. Still less can we, at the close of that service, declare “ This child *is* regenerate,”—yet ourselves doubt his regeneration. So to act, would on our part be a glaring inconsistency—towards others it would be a cruel mockery. What the Church declares, *that* we, as the appointed defenders of her doctrines, are also bound to declare ; that the child baptized *is* regenerate, and is so “ grafted into the body of Christ’s Church,” that diligently availing himself of all the means of grace provided for the strengthening and refreshing of this his new spiritual existence, he may be enabled “ to lead the rest of his life according to this beginning ; ” may “ grow in grace ; ” may “ have power and strength to have victory, and to triumph against the Devil, the world, and the flesh : ” may “ continue Christ’s faithful soldier and servant unto his life’s end ; ” receive at last the glory promised “ to him who triumphs ; and finally, be made a pillar in the Temple of his God <sup>7</sup> .”

With respect, also, to the second Sacrament of our

<sup>6</sup> See the Nicene Creed.

<sup>7</sup> Rev. iii. 12.

Church; the Supper of the Lord; we are bound to uphold its power and efficacy, agreeably to the view taken of it in the service thereto appointed. Accordingly, whilst some would degrade the ordinance to a merely commemorative rite, and others exalt it above measure into a fresh and newly-offered sacrifice, we gratefully hold it as commemorative indeed of the great sacrifice made upon the cross by Jesus Christ, the Son of God—the Lamb slain from the foundation of the world: but there is no more blood-offering for sin<sup>8</sup>. On the *Cross*, He “made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.” “In that He died, He died unto sin once; but in that He liveth, He liveth unto God;” at whose “right hand He sitteth; ever living to make intercession for us.” We presume not, even in thought, to bring His body down to earth again. *That* is in *Heaven*, where He never ceaseth to intercede for us. There, He *ever* liveth, till “mortal put on immortality,” and the Intercessor become the Judge. But we affirm, in the expressive language of our Church, that if, as we eat the bread and drink the wine consecrated to His service, “with a true penitent heart and lively faith we receive that holy Sacrament, *then*, we *spiritually* eat the flesh of Christ, and drink his blood; *then*, we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us,” — and *so*, “the body

<sup>8</sup> See Note A, in Appendix.

and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper<sup>9</sup>." For though His body be in Heaven, His Spirit is everywhere.

Reason itself concurs and rejoices in this view of the truth.

The life of the soul must be spiritual, because the soul is spirit, and spiritual life can be sustained only by spiritual food; although the manner in which spiritual food acts upon spirit, being not evident to our senses, can be conceived as to its effects only by considering the analogous effect of bodily food upon the body. Therefore Divine Wisdom has graciously appointed, that by an outward and visible sign, the inward grace shall be signified, and the Divine Word declares that we live by Faith<sup>1</sup>.

Thus taught by the Church, we so hold faith in her Sacraments, that we neither degrade them on the one hand, nor exalt them above measure on the other. But we have them, Both, in due honour; not only as the appointed *means* of grace, but, in each case, as a "*pledge to assure us thereof.*"

Nor is it for us to be fainthearted in ministering these holy things according to Christ's ordinance. Our *commission* to minister is from *Him!* By virtue thereof it is that we execute our office, being thereto duly appointed. Who of us retains not the deep impres-

<sup>9</sup> See Note B, in Appendix.

<sup>1</sup> See Note C, in Appendix.



sion made upon our hearts by the solemn but animating charge of the Bishop at whose hands we may have severally been ordained, when, in right of his own apostolical authority, he bade us also "take authority" to minister according to our order? How often, as added years bring added difficulties, do we recall his words, that we "have in remembrance the high dignity and weight of our office;" that we are "messengers, watchmen, stewards of the Lord;" or, as St. Paul represents us, "ambassadors for Christ;" men, who having in trust the commands of our Heavenly King, and sent to declare His honour among the nations, must neither qualify His righteous claims, nor quail at whatever danger may threaten ourselves in the faithful discharge of our high and honourable office?

Is this view of our office a source of pride? Rather, can any consideration more surely promote the deepest humility? Lo! our actions, our words, our thoughts,—they are not our own. All we speak, we speak according to the tenor of our Master's word and will; and *His* honour is our aim. We have, of ourselves, neither power nor authority. Both are from Him. The power is of His grace,—the authority is by Him delegated: and for our use of both, we are awfully responsible. Again, then, we ask—Can this generate pride? Yet let none wonder that from our very responsibility we gather courage. A due sense of it emboldens us to declare the *whole* counsel of God, lest otherwise we be accounted careless mes-

sengers, untrusty watchmen, unfaithful stewards; whilst the people committed to our charge, bearing in mind the weight of responsibility which lieth on us, in very sympathy will more readily hear the word by us delivered, more patiently heed our warnings, and with purer affection receive our ministrations. They remember, that though we and they are alike fellow-servants of the same Lord and Master, Christ; we, in our office, are the appointed stewards of the household, to dispense the holy mysteries thereof to them: and they know, that “in stewards it is required that a man be found faithful.”

Were it not so, my reverend brethren, we, with others who profess the name of Christ, might devoutly join together in the services of prayer and penitence and praise; falling low on our knees before His footstool: but we dare not stand forth in the name of God, to warn men by the Divine threatenings, and encourage them by the Divine promises. We dare not, *then*, rise in the congregation, ministering between the Most High and His assembled creatures, offering up *their* prayers as well as our *own*—we dare not, *then*, “declare and pronounce to God’s people, being penitent, the absolution and remission of their sins.” Never dare we, fellow-sinners, requiring the same pardon for sins, the same grace to sanctify and strengthen and comfort us with others; never dare we declare among our fellow-creatures, “whose sins are forgiven, whose sins are retained,” otherwise than as we are alike authorized

and commanded to do. It is therefore by virtue of our delegated and responsible authority, duly derived from Him, who is the Head of all, that we exercise our office ; and we shrink not from exercising it faithfully, because we bear ever in mind that strict and solemn account we must, each, one day give.—We remember our vow.

The occasion of to-day suggests yet another view of our text. Is the heart required to be pure, because it is the Temple of God? The inference is plain ; that so the building which supplies the comparison should, in its degree, be pure also—"meet for the Master's use;" and in such sense of the term as its use is possible, be worthy of Him, whose presence we conclude to fill it, when we there pour forth before Him our prayers and supplications, and He deigneth to hear the voice of His suppliants.

True ! the whole universe is his dwelling-place ! a thought—confounding the powers of thought ! His all-pervading presence makes every place a Temple ! Yet it was *His* ordering, not the ordering of *man*, that there should be raised to Him a *fixed* habitation, in order that He might set His Name there. The building of the temple at Jerusalem was held to be an acceptable offering ! That it was a hallowed offering, let the record of its glory tell ; when, the building having been completed, as far as human skill and labour could add splendour and magnificence, a Cloud of Defence and Glory, the Heavenly Shechinah, filled the house ; and there abiding, sanctified it as the

house of the Lord. The *preservation* of their temple was, to God's ancient Israel, a token of Divine favour; its *overthrow*, the proof of Divine anger. Blessed be the name of the Lord, who, though the heaven and heaven of heavens cannot contain Him, much less the house that man buildeth for Him, doth yet indeed so surely dwell on the earth, that where two or three are gathered together in His Name, there is He in the midst of them; present to His creatures here in their temple of worship, even as to His angels and archangels in their heavenly services above!

Hence, the lasting benefit conferred upon the cause of religion by the office, in virtue of which we are now here assembled; and to the discharge of the duties of which office, with the efficient and valuable aid of her appointed Wardens, the Church has ever acknowledged her full sense of grateful obligation; whilst she still confidently looks to the same, for the due care of those temples, raised in this land to the honour of God, by the devoted piety and trustful zeal of our forefathers: she looks to their watchful heed, that all things be done decently and in order; that the churches, in their fabric and their services, be well sustained; with due reverence to the unseen God, by whose name the house is called, and to whose honour its services are dedicated. Nor is this of slight moment, even as it affects man. Beings, who, like ourselves, are mind as well as body, are not a little aided in the cultivation of the higher feelings of which our nature is capable, by the power

of association ; and therefore, in the various dispensations of God towards man, we observe, uniformly and evidently, such an ordering of them, as is adapted to beings of this twofold nature ; the senses of the body being made to assist the faculties of the mind, and call into action all its purer feelings. Which of us, as we enter the house of God, and see all things pertaining to it regulated with reference to *Him*, and to the honour of *His* Holy Name, who deigns, though the Lord of Heaven, yet there to dwell ; feels not that happy quietness of thought as to this world's turmoil ; that unearthly stillness of soul, which leaves our devotion free to kindle into a brighter glow ? Which of us is not conscious that the mind then fills with aspirations, bearing us high above this state of being, and aiding us to fix our affections on heavenly things ?—Our thoughts are of the Majesty of God, and the littleness of man ! of the awful sense of His invisible, but glorious Presence before whom we stand ; and of the love which brings down from heaven that glory to dwell with us on earth ! Dust and ashes though we be, we are admitted into the more immediate presence of our God <sup>2</sup> !

Feelings these, which die not here ! The objects which give rise to and cherish them will perish ; but those feelings shall company with us to the world beyond the grave !

As to the *doctrines* we have been consider-

<sup>2</sup> See Note D, in Appendix.

ing, those who hold different views will, of course, not be of our Communion. In this free country diversities of opinion there will be, varying with every shade of character which marks the human mind. And it is well that every man have liberty in this matter — liberty, if so he please, to differ from the Church<sup>3</sup>. He so differs, however, on his own responsibility. We, the ordained ministers of that pure and apostolic branch of it, established in this kingdom, do but claim for ourselves equal liberty; liberty to adhere to doctrines in which we have without reserve declared our belief; liberty to uphold views we have deliberately adopted; liberty to sustain principles to which we have vowed ourselves—publicly, solemnly, and awfully<sup>4</sup>. To waver in this matter, whether from an unworthy fear of the charge of formalism, or from that weak and morbid craving for popularity, to which men are sometimes tempted to sacrifice even what they approve — to aim at what they may esteem a higher view of Christian doctrine, and a more stringent discipline than our own Church retains; or to lower that view, and degrade her authority—either extreme, though extremes are too palatable to the natural man; who ever despising a middle course like that of the Church of England, rejoices rather in the excitement which extremes alone

<sup>3</sup> See Note E, in Appendix.

<sup>4</sup> See Note F, in Appendix.

can supply—either extreme hazards again, on the one hand, the evils by which fanaticism, scarcely two centuries back, desolated for a time this Church and nation; perilling their very existence: and, on the other, again opens wide the door for the admission of those fatal errors and false doctrines, by which, in a still preceding age, Romanism did pollute the spiritual Temple of our God in this land; and our escape from which, under the marvellous Providence and special favour of the Almighty, was won by the noble army of martyrs, who gave their lives unto death for the truth's sake, and whose blood purchased our liberty<sup>5</sup>.

The responsibility, then, thus lying upon *us*, my reverend brethren, not only as members of Christ's Church, established in this realm, but as the duly ordained ministers thereof; not only as individually the Temple of God, wherein by His Spirit He dwelleth; but collectively as guardians and watchmen of the Temple of His Church, built upon Himself and his Apostles, and framed and fashioned according to their ordering; *this* responsibility might *seem* to deter from a service so arduous, and make us shrink from vowing the vow, under which we placed ourselves when ordained to the ministry. But we are sustained by knowing that we serve a Master, whose honour resteth not upon the success of His servants; and who has promised never to leave us unassisted in our labours, never to forsake us in our dangers,

<sup>5</sup> See Note G, in Appendix.

never to desert us in our difficulties ; but to be graciously and efficiently present with us now, as He was heretofore with His Apostles, when He sent them forth to *their* ministry ; giving to *us*, as to *them*, courage, and strength, and counsel, and comfort, according to our need, and according to His Word : “ I am with you *always*, even to the end of the world <sup>6</sup>.”

Thus encouraged, we labour hopefully—labour to strengthen God’s Temple here, both in our hearts and in His Church ; looking to the hour, when the holy Temple of His Church on earth shall be no more needed for His honour ; for the earth shall pass away, and heaven shall be gained : and “ *therein*,” so saith the Spirit, “ *therein* is *no* temple ; for the Lord God Almighty and the Lamb are the temple of it <sup>7</sup>.”

<sup>6</sup> See Note H, in Appendix, page 37.

<sup>7</sup> Rev. xxi. 22.



## A P P E N D I X.

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### NOTE A. Page 13.

WHEN our blessed Lord is termed in Holy Scripture the Mountain, the Lion, the Rock, the Water, the Lamb; He is so termed not after his true nature. The terms are used to represent those powers and qualities, those helps and advantages, of which He is the source, and which, by his Word and Spirit, He infuses into the hearts of those who are united to Him in the Gospel covenant. So is He "*bread* by signification." This was the view taken in a very early age by men of the most ardent minds and most devoted piety, but of childlike simplicity of faith: and it must be considered as no small confirmation of the truth of the doctrines now held by our Church, that we trace them up to the earlier days of her existence in this land. Hence the satisfaction with which we welcome records like the following, where the expressions are peculiarly adapted to the apprehension of those to whom they were addressed. In a translation by Archbishop Parker, of an old Saxon Homily at Easter; the Saxon copy having been itself a translation from the Latin, and made by Ælfric<sup>1</sup>, Archbishop of Canterbury; are some very interesting remarks on the subject. But the reader as he ponders them, must not argue from the simplicity of the expressions, that those early writers lacked ought of due reverence for the Holy One of whom they are speaking. The character of the times was such, that men took any Scriptural type or figure, and carried out into all its ramifications the sentiment intended to be conveyed. Speak-

<sup>1</sup> Ælfric was translated to the See of Canterbury, A. D. 994.

The work referred to is entitled "A Testimony of Antiquitie, shewing the Auncient Faith in the Church of England touching the Sacrament of the Body and Blood of the Lord." Imprinted at London, by John Day. 1567.

ing of the eternal Son of God, Jesus Christ, as the Lamb of God slain from the foundation of the world, and typified by the Paschal Lamb, the writer whilst he so states the doctrine of the Eucharist, that we perceive it to be in exact conformity with that held by our Church now, uses language which might seem too familiar to proceed from the lips of piety, yet is appropriate to the times in which the writer lived ; but the extreme errors upon this subject, into which even in those days men were sometimes prone to fall, rendered that familiarity in style not merely justifiable in defence of truth, but necessary in order to catch attention from minds, upon which, in their darkened state, plain and strong language alone could make due impression. The passage runs thus. " He shall receive the body of God raw, that shall think without reason that Christ was only man like unto us, and was not God ; and he that will, after *man's* wisdom, search of the mystery of Christ's Incarnation, doth like unto him that doth seethe Lamb's flesh in water ; because that water in this place doth signify man's understanding. But we should understand that all the mystery of Christ's humanity was ordered by the power of the Holy Ghost. And *then* eat we his body roasted with fire, because the Holy Ghost came in fire." Again, " when we take hold of Christ's *divinity* in our belief, we do then eat the Lamb's head : when we take hold of his humanity with love, then we eat the Lamb's feet ; because that Christ is the beginning and the end ; God before all worlds ; and Man in the end of this world." Still further pursuing his subject, and urging the full and unreserved reception of the Gospel, as the appointed food of our spiritual life, yet guarding against an unhallowed literal reception of sayings, which, according to the style of Scriptural language, should rather be received as significant of a hidden mystery ; and leading us to a practical application of the doctrine and instruction conveyed thereby ; the writer proceeds in the following noble strain of true Christian humility. " All God's good sayings are to be searched with great carefulness ; so that all his precepts may be known in understanding and deed in the night of this present life, before that last day of the universal resurrection do appear ; and if we cannot search out thoroughly all the mystery of Christ's incarnation, then ought we to betake the rest to the might of the Holy Ghost, with true

humility, and not to search rashly of that deep secretness, above the measure of our understanding."

As we ascend to the ages nearer to the Apostles, with deep gratitude do we find added testimony to the truth, as now held by our Church. What her view of the doctrine is, that was also the view taken of it by Clement of Rome, as also by Ignatius, contemporaries of the Apostles. Ignatius, indeed, uses the strongest language; and language in perfect accordance with our Church. Where he finds men striving to lower the holy mystery, whereby the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper, he warns them not to "abstain from the Eucharist, and deny it to be the flesh of our Saviour Jesus Christ<sup>2</sup>;" but to "come together in common with one faith, and in one Jesus Christ; breaking one and the same *bread*, which is the medicine of immortality; our antidote that we shall not die, but live for ever in Christ Jesus<sup>3</sup>. To the value of such witnesses none hath borne more explicit testimony than the learned Archbishop Wake. Speaking of the writings of these contemporaries and friends of the Apostles, he says; "Here we are taught that the elements of the bread and wine are the same, as to their substance, after consecration, that they were before; and are only in a spiritual sense the flesh and blood of our Saviour Christ, by the participation of which we shall be immortalized and live for ever." This testimony is the more weighty, because, though neither of these two writers was inspired<sup>4</sup>, Clement was a companion and friend of St. Paul, and was consecrated by that Apostle to his bishopric. Ignatius was the disciple of St. John.

#### NOTE B. Page 14.

The second prayer, in the latter part of our Communion-service, leads us, at once, to this view of the subject. It is there plainly

<sup>2</sup> Ign. Ep. ad Smyrn.

<sup>3</sup> Ign. Ep. ad Ephes.

<sup>4</sup> This distinction is, in all humility and honour, drawn by Clement himself. When urging upon the Corinthians to repent of and forsake their sin of schism, which, when he wrote, was laying waste their Church, he bids them, "Take the Epistle of the blessed Paul the Apostle in your hands;" and adds, with marked and distinctive emphasis, "verily *he* did by *the Spirit* admonish you concerning himself, and Cephas, and Apollos." 1 Cor. i 12.

stated, We eat the Body and drink the Blood of Christ “verily and indeed :” but that verity and reality are not less sure, because they are spiritual. Accordingly, we thank God, that He has vouchsafed, “to feed us, who have duly received these holy mysteries, with spiritual food of the most precious Body and Blood of his Son our Saviour, Jesus Christ.” To prevent all possibility of mistake as to what the Church herself holds on this point, at the very close of the rubrics at the end of the Communion-service, she adds the following declaration. “The sacramental bread and wine remain still in their very natural substances, and therefore may not be adored ; (for that were idolatry to be abhorred of all faithful Christians ; ) and the natural Body and Blood of our Saviour Christ are in heaven, and not here ; it being against the truth of Christ’s natural body to be at one time in more places than one.”

#### NOTE C. Page 14.

Whilst the Church acknowledges with St. Paul, that “great is the mystery of godliness”—great the mystery whereby the lost children of Adam become the children of God by a new birth to a spiritual life ; she not only “receives” the truth with the trustfulness of “a little child ;” but with the lowliest gratitude heeds the instructive warnings conveyed by the very comparison under which the necessity of this fact is represented. In the collect, therefore, for Christmas Day she distinctly prays Almighty God on behalf of all her members, that they already “*being* regenerate, and made his children by adoption and grace, may *daily* be renewed by his Holy Spirit :” these expressions indicating most clearly that there already *is* spiritual life, or there could be no renovation of it. *That* which has had no existence cannot be renewed. And as to what point of time, other than to our baptism, that new existence is to be referred, some may choose to perplex and bewilder themselves. No such doubt is felt by the members of our Church ; no such ground taken by them to weaken their responsibility. If any, new-born in baptism, neglect in after-life the appointed and required duties of their spiritual life, they of course forfeit its high privileges. They spiritually die. But their failure of grace here, or of everlasting happiness hereafter, is no proof that they were not new-born in

baptism. Much caution is needful, lest by an erroneous view of the fact, we charge upon God, who is the Giver of the gift, man's fatal neglect or abuse of it; and men be led to plead, as an excuse for not leading Christian lives agreeably to their Christian profession, that the new birth has never yet been theirs; and then proceed to the consequent appeal of such a plea—"How *can* we lead a new life? The cause must precede its effect!" Indeed, to say of one, who, though he has been baptized into the holy name of Father, Son, and Holy Ghost, has died in trespasses and sin, that, therefore, he was not new-born in baptism, would be scarcely less inconsistent, than if we should pronounce of the bodies of the dead, that because we see in them no signs of life, that existence had never been theirs, with all the bloom and freshness, the strength and activity, of young and healthful life. In truth, the ordinance of baptism in our Church is still the ordinance of Christ; still, "*his* holy baptism," however weak and unworthy those who minister it; however, at last, wicked some may prove of those who have received it. Failure is not that baptism giveth life only where those who minister, or those who are ministered unto, may severally worthily administer or worthily receive. That would be to establish again one of the fatal errors from which our Reformation liberated us—it would be to limit and regulate the blessings to be derived from an ordinance of God, by the worth or the demerits of man. If the baptized in Christ fail at last of life eternal by Christ, they so fail because, as they grow up, they neglect to exercise the powers of their spiritual life; they disregard prayer and other appointed means of grace for the sustaining those powers; till, at length, "there is no health in them." The soul, deprived of its support, of course sickens, languishes, dies! Still, life was once there, or how could it either be renewed or perish?

Early in the Confirmation service also, the Church, by her Bishop, addresses God, as having already "regenerated his servants by water and the Holy Ghost."—Can it for a moment be supposed that she refers to aught else than baptism? Upon this very ground it is, that she proceeds in that service to impress upon all, particularly upon those about to be confirmed, the absolute necessity for the *abiding* aid of the Holy Spirit into which they have already been baptized, daily to renew the power

of that life, given at their new birth. She reminds them that they must be continually strengthened with the Holy Ghost the Comforter," and "daily increase in God's Holy Spirit more and more, till they come to his everlasting kingdom." Thus all is to be progressive from birth to death. In fact, throughout our bodily existence, is not the continuance of the powers of bodily life a continual renovation? and *that*, by the unceasing agency of the same Almighty power which created us, and called us into being at our natural birth? This, Philosophy can teach us. Surely, then, Faith may teach us to receive the deeper mystery of spiritual life, first given by the Spirit at our new birth in baptism, and throughout its duration dependant for daily renovation upon the same Spirit, the Holy Ghost, "the Lord and Giver of life." Still—great *is* the mystery.. Without this new birth there is no new life; and without a new life here, no eternal life hereafter. Yet, can language be more instructive on a truth, which being incomprehensible, is to be imagined only by comparing what is seen with what is unseen? Can warning be more plainly conveyed, that such a truth cannot with impunity be disregarded or perverted, because it is past man's understanding—disregarded by the worldly proud, perverted by the spiritually proud?

"Verily, verily, I say unto you, ye must be born again." The very words bid us, as it were, pause to meditate on the natural birth of man; on the evident unconsciousness of new-born children, and the gradual development in them of the powers of natural life, till they grow up to the full attainment of those powers. "That which is born of the flesh," as our Divine Teacher, in his memorable conversation with Nicodemus, goes on to show,—"*That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit*"—each its own birth, and each its own powers of life. We evince no surprise at the anxious care unweariedly bestowed by parents on their children during infancy, to provide for their bodies such sustenance as the good providence of God may supply; and we daily see the diligence with which the children themselves, as they grow up to be men conscious of their powers, exercise them for the continuance of that support. We mourn the sickness and accidents, the changes and chances to which that life is continually exposed; and we

rejoice in the power it has, under God's blessing, of recovery. Yet all these things, pertaining to our natural birth and natural life, are in themselves so far mysterious, as that they baffle human comprehension, and render vain all attempts to explain them. Philosophy can reason upward only to secondary causes: after all, we must be led by religion to the final cause. It were worse, therefore, than vain to suppose that we can comprehend the mystery of our new birth in baptism, and the spiritual life then given; or the means by which it is to be supported; or the sicknesses and weaknesses and dangers to which it may be exposed; or of its powers of recovery and escape by the aid of God's grace. Yet what is their course who deny our regeneration in baptism because we could not then be conscious of our new birth? Is it not a proud presumption, setting itself up equally against the voice of reason and religion? They as Christians of course believe that man *must* be "born again;"—but, if they allow not new birth in baptism, when would they fix that birth? It is more than vanity to argue that the child is unconscious. The question recurs—were they themselves conscious of their natural birth? But they do not therefore refuse to exercise such powers of life as must have been at their birth vouchsafed to them, though years pass ere those powers be called into action. Their alternative, then, is to fix their own new birth at some arbitrary moment, which they, acting under some impulse of fear, or unwonted fervour of devotion, or imagining some special call, have chosen for themselves. The practical bearing of this delusion is fatal to the well-being both of the individual and of society. Once let it take possession of the mind, and all feeling of responsibility is thrown off. Granting, as all Christians do, that without the assistance of the Holy Spirit of God, we can neither will nor do what is good, it must be granted also that till such assistance be attainable, responsibility there can be none. Unless, indeed, we could bring ourselves to the daring conclusion, that God—who is not only just, but merciful, long-suffering, and of great goodness; loving as a Father; yea, of tenderer love even than that of a nursing mother<sup>5</sup>;—will punish either for the commission of evil which it

<sup>5</sup> Is. xlix. 15.

was impossible to avoid, or the omission of duties which it was equally impossible to fulfil. The deluded, however, go on striving to satisfy themselves in their present course of sin and carelessness by the easy qualification of their position, as men who have not yet been born again, and are waiting till the new birth be attained, and with it the power of leading a new life. Virtually, and sometimes literally, their language is, "When God pleases to turn my heart, then I shall be a new creature." This delusion, blinding "the eyes, that they cannot see," the doctrine of the Church removes. If man be unworthy—and he *is* ever himself unworthy to be admitted into the family of God; even when he bears only the sin of Adam, and cannot himself have sinned in deed, or in word, or even in thought:—is it possible to imagine that in any subsequent moment of his existence, as added years have accumulated added sins, negligences, and ignorances, he can be more meet, more fitting, more worthy to receive that heavenly washing?

The Church, in deepest humility, answers this question in the negative. To answer otherwise, however it may gratify pride so to answer, because the Church is thereby assailed, is certainly not to answer humbly.

#### NOTE D. Page 19.

Where this feeling is yet unacknowledged, backwardness in acknowledging it can arise only from not duly considering the ways of God with man: for on no point connected with their religion, has the Almighty vouchsafed to his creatures from time to time, more clear and positive directions for their proceeding, than in the prescribed mode of preparing a separate and appropriate habitation, in which He, the Lord God, might set his name there, apart from the things of this world. At first, indeed, there was no such fixed habitation; it was moveable; adapted for removal by being easily divided into its several portions; and as easily re-framed: still it was separate in its use, set apart for holy purposes, blessed by the Holy Presence of Him to whose service it was devoted, and built, as to the fashion of each part, according to directions given from heaven. But all this was graciously so ordered to meet the exigencies of the case. God's people, for whose worshipping it was provided, were wanderers;



and it was therefore ordained, that the house of God should accompany them in their wanderings; type and token of his own glorious and constant Presence. When the people became established as a nation, then the ark was taken up to Mount Zion and the visible Church at length set on high by the building of the gorgeous Temple of Solomon. Nor is it to be forgotten, that Jehovah, when He would show a signal evidence of his vengeance, declared that "its priests should be removed, and the temple thrown down:" or can we suppose that the eye which wept at its approaching downfall, when it was to share in the ruin impending over the once-loved Jerusalem, did not rejoice whilst it continued in its stability and glory? Thus the servant of Christ encourages himself to hope that he is engaged in no mere formal or worldly service, when he lends his aid, either to raise to the honour of God a building called by his name, or to preserve the sacred edifice already raised, from the decay or injury which time and use may, by degrees, have generated. He would shame to keep up in its stability and comfort and appropriate adornment, his own dwelling, and at the same time neglect to keep up and appropriately adorn the house of his God. He feels a pleasing gratification in devoting some of his earthly means to the service and honour of that great and heavenly Being from whom he derives them all; and when, on entering the house of God, he finds it evidently kept with religious care, with a reference to Him who comes down from heaven to dwell there, his feelings of devotion are not less warm, his mind not less strengthened, and his heart not less surely soothed and spiritualized, by a consciousness that he has had the happiness of sharing the good work, by which the temple in which he worships has been rendered meet for Him who dwelleth there. Indeed every attentive searcher into the Scriptures must have observed, with mingled admiration and gratitude, the gracious manner in which the Word adapts its declaration of the Divine will, and frames the terms in which it reveals the mysteries of Divine wisdom, in a way to meet the capacities of reasoning and reasonable creatures; conveying the elements of that wisdom, and illustrating the requisitions of that Will, by reference to outward objects; objects which first strike upon the senses, and having, through them, given to us certain definite ideas of the great

Being, whose nature and laws we are to know, exercise our mental faculties in believing and obeying—"external objects," by the power of association, "furnishing the mind with the ideas of sensible qualities."

Locke has an observation to the point, which, though not applied by him otherwise than as bearing upon his general argument, is yet so applicable to the capability thus vouchsafed to us, of using the power of our understanding to the regulation of the affections, that I may be permitted to add it.

Defining "SENSATION," in contradistinction to "REFLECTION," he observes: "Our senses, conversant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways, wherein those objects do affect them. Thus we come by all those ideas which we call sensible qualities<sup>6</sup>."

Now it would seem the wisdom of a Christian, who is enjoined to "do *all* things to the glory of God," and to associate with the most ordinary occurrences of human life, the idea of an ever-present and Almighty Being, to whom he is responsible for the use, as well of every faculty and power, mental and bodily, as of every occasion on which they may be called into exercise—it would seem his wisdom, that with still more watchful care he exercised the highest of those faculties, and applied the wondrous capabilities of thought with which his mind is endowed, to promote the same object; namely, the glory of Him who is the Author and Giver of them. And if, upon the authority of an Apostle, we be permitted to infer a gracious acceptance of service from us, when we refer the supply even of our daily bread to the bounty of the great Giver of all good things, and by asso-

<sup>6</sup> Essay on the Conduct of the Understanding, Bk. 2. sect. 3. Locke wrote this work long before he stood up as an avowed champion for Christianity. Such, however, at last was his admiration of God's goodness in the method of salvation by Christ, that he could find no other terms adequate to express his feelings, than those supplied by another master mind, but imbued with a higher spirit: "O, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" It was in this view of the unsearchable things of God, and the mysteries of Redemption, that on his death-bed he partook with all lowly piety of the blessed Sacrament of the Body and Blood of Christ; in whom he gratefully recognized his Redeemer and his God.

ciating the thought of his paternal care, in thus supplying things necessary for our inferior and bodily life, are so far enabled to live to his glory ; it is no presumption to hope, that it may be for us, equally at least, to promote the glory of God by gratefully receiving in the house dedicated to Him, the spiritual food therein provided, and acknowledging all to be from Him and of Him ; and therefore to be used and applied to his glory. This we must doubtless confess, that when in our assembling ourselves together in the house of God, and there together sharing the food provided for us, as his adopted family in Christ, we find the house evidently separate from the world, and distinct from worldly purposes ; telling of HIM, and of his honour ; whilst we also find that food, by our Church provided in her services, manifestly drawn from the inexhaustible riches of his Word ; the idea of his wondrous invisible presence becomes associated with all around us and about us ; our very senses aid in conveying to the mind more distinct perceptions of the nature of Him into whose presence we have come, and to whom, because present, we bring our wants, and with one accord make our common supplications. Thus the sincere worshipper is aided by the very force of association, and he finds that his soul is purified and elevated by all he sees and is engaged in ; is raised from things pertaining to man, to things which belong to God ; and as the bright visions revealed to him of the next world gather their strength and assert their power, he is freed from the vain hopes and the vainer fears of this world ; no room is left for feelings which are only earthly. He has his conversation in Heaven. Holy prayer, and Holy praise fill his soul. He is one with God.

NOTE E. Page 20.

The spirit of the Church of England is truly Catholic : and in nothing is her catholicity more shown, than in the perfect charity which pervades her services. Who that joins heartily in them, feels not, that as instructed by her he prays for all men, so does he learn to live in charity with all men ? And even of those who differ from the Church, how many, wise enough to see into what an endless variety of error the boundless fancy of man, if left solely to its own imaginings in religion, would ramify, are free to

own her value as a refuge from the interminable struggles and stormy miseries endured by men tossed about with every wind of doctrine? In her at length they find a harbour of repose. Some too, perhaps, who for a season only have separated themselves, dissatisfied with their state of division, wearied with their half service, and secretly longing for that unity which the word of God so manifestly and broadly holds up for our observance, may seek again her temple, again rejoice to enter within its portals, and there again partake of the ordinances once loved so well.

NOTE F. Page 20.

In truth, it must be borne in mind, that as neither the principle of a recognized national religious establishment, embodying and enforcing the great doctrines of the Gospel, nor the value and necessity of Church unity, can properly be questions with professed members of the Church, so they can never, consistently, for a moment be doubted by ourselves. However the one be rejected by dissentients from the Church, and the other slightly regarded by some who profess themselves adherents; by us, the clergy, they are presupposed as fixed and determinate. Our care is to abide faithfully by that to which we have set our seal. Hence we refer those who may impugn what they term our prejudices or our bigotry, to the simple fact, that whether they think the Church of England right or wrong, to that Church, in her integrity, we are pledged, and profess to hold it as the faithful depository of the truth. Believing of her, as we do, that founded upon the apostolic model, she has all the requisites to stand forth a pure Church of Christ; pure in doctrine, pure in ordinances, pure in discipline; and holding ourselves her appointed guardians therein, we claim on her behalf, from those who profess communion with her, a piety and spirituality of heart which shall prove them to answer to their profession as children of God; not conformed to this world, but transformed by the renewing of their mind, as inheritors of the kingdom of heaven. With respect to separatists from our communion, much care is required on our own part, lest, in order to win favour for our charity, we risk the weakening of our principle. And this we do, if we concede it as matter of comparative indifference, whether men, so

long as they profess a generalized or an independent Christianity, do or do not hold to the Church. That it is well for all men in this *free* land to have *liberty* to dissent from the Church, is most certainly right. But we cannot concede it to be right that they *do* dissent. By such a concession we compromise ourselves and our cause. Nay, we then condemn ourselves. For if they be right, we must be wrong. Moreover, we have solemnly declared, not only on our own part, "always so to minister the *doctrine* and *sacraments* and the *discipline* of Christ, as the Lord hath commanded, and as this Church and realm hath received the same;" but to urge the same view of doctrine and discipline upon others, distinctly and without either reserve or indifference; "giving our faithful diligence," "that we may teach the people" also, "committed to our care and charge, with all diligence to keep and observe the same." If thus closely and really bound to the Church and her cause, we yet profess to be indifferent whether men hold to Church membership or separate themselves, we weaken the Temple, which in all its parts, as well as in its foundation, we have solemnly pledged ourselves to uphold. So to do may be called charity towards the opponents of our Church. What is it towards her faithful and trusting sons? Surely, however, it is not necessary, that because we uphold our own principles, and strive to sustain our people in their church-membership, that they or we lack charity towards those who differ from us. God forbid! They and we alike avail ourselves of the liberty which is part of the constitution of the country in which we live; and therefore hold our own religious views unfettered. Let us be thankful for such liberty of conscience! Let no bitterness mingle with thankfulness. They may be as charitable towards us in our honest adherence to the Church, as we towards them in their opposition to it. They need not be wanting in charity to us, neither we to them. But let us not pledge ourselves to the Truth of our Church, and accept the pledge of its members, yet hold out to others that its Truth is indifferent. Towards those who, from whatever cause their dissent arises, choose to separate from her, the Church ever acts and feels with the most perfect charity. Not, indeed, without sorrow. For who can forbear to mourn, when divisions wound the Church of Christ? who forbear to

lament, when they see the Robe, given unto us woven from the top throughout, if it be not rent by absolute division, yet disregarded in its beauteous entireness—type of Church unity? or, who mourneth not when men arise, who, whilst they profess still to preserve from harm the foundations of the building, and even to honour the general fabric thereof, confuse its proportions, and break the harmony of its parts, either from lack of understanding to appreciate that harmony, or from a froward and restless spirit of innovation, which bears not aught already established?

NOTE G. Page 21.

The distinction between the fearful extremes of a wild fanaticism on the one hand, and a cold, lifeless formalism on the other, has been drawn for us by our Reformation, with a skill passing mere human wisdom. And as nothing could be more subversive of true religion than the thralldom from which that Reformation, under the blessing of the Almighty Disposer of all hearts, set us free, so nothing can be more erroneous than the notion that its opposite extreme is safe; that because one way is wrong, its direct opposite is right. Such a notion is false both in fact and in reasoning. Practically speaking, the converse of a proposition must ever be taken according to the nature of the objects to which it is applied, and the principle, whether in religion or in morals, upon which it may bear. Of that which has the sanction of Christ's word, and the authority of his Apostles, with the warranty of the Church founded and established upon them; no reasoning of man, however learned and subtle, can weaken the power. The moderation which characterizes that pure and reformed part of Christ's holy Catholic Church established in these kingdoms, whilst it is apparent throughout the whole of her services, is at once avowed in the very preface to them. And though the direct application of her principle of keeping the mean between two extremes, seems in that passage confined to the care requisite in heeding objections to her public liturgy, yet she leads us to see clearly that her object is, through evil report and good report, "to evince her sincerity towards God, and approve it to the consciences of all men;" by carefully heeding that important but neglected monition of St. Paul, to "let her moderation be

known unto all men<sup>7</sup>." The words involve a principle, applicable as well to the loftiest feelings of which man is capable, as to his daily conduct in the ordinary concerns of civil and social life. But in no case, either in religion or in morals, either in public or in private life, are we to suppose, that as we carry out this principle, the words recommend, or justify, or excuse in us desertion of principle, or a coward backwardness strenuously to defend the post of duty entrusted to us, whatever it be ; or a mean temporizing with those who would fain undermine secretly, if they cannot openly overthrow our position. Moderation does not mean a lowering of what we are bound to uphold ; but a due regulation of the spirit in which we uphold it : not over-careful in what are manifestly non-essentials ; but watchfully and anxiously careful in sustaining principles which are as manifestly and as evidently essential and vital. In this spirit it is, that to dissentients from her doctrine and discipline, she leaves the free exercise of their liberty, that each pursue his own way.

Her duty, however, is twofold : and in either case imperative. Towards those who oppose her, she exercises perfect charity : over those who profess her faith, she exercises a watchful guardianship. On the one hand she is not discouraged by " knowing it impossible in such variety of apprehensions, humours, and interests as are in the world, to please all ; nor does she expect that men of factious and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves : " whilst on the other hand, " she has good hope that her services will be well accepted and approved by all sober, peaceable and truly conscientious sons of the Church of England<sup>8</sup>."

#### NOTE H. Page 22.

Though this full and gracious promise of the great Author of

<sup>7</sup> As no individual ever required this caution more than St. Paul himself ; a man of marvellously quick and ardent temperament ; zealous and bold for God's honour, even unto the death ; and never compromising aught of his high principle ; so the instruction it conveys to us comes with still greater force ; and warns us, that it be ever as carefully heeded by us, as it is by the Church, whose ministers we are.

<sup>8</sup> See the last paragraph of the Preface to the Book of Common Prayer.

our faith be applicable, in its degree, to all the members of his Church, according to their need at different times, and under different circumstances, without respect of persons; though it be verified in its healing power upon the broken heart of the contrite, and its animating power upon the faithful and the good; raising the penitent from despair, and filling the heart of the righteous with joy ever brightening; though the presence, there assured, be alike with the infant in his unconscious helplessness, and the noble martyr in his conflict unto death—yet a calm view of the occasion which called forth the promise, exhibits it, in its first and most obvious sense, as being applicable to the Church and those who are appointed to minister therein. Whilst therefore to those who are ministered unto, it holds forth the welcome truth, that if their fellow-men minister unto them, Christ Himself is with and in their ministrations, according to his promise: the apostles, at the moment when the words were spoken, being regarded by their Lord, *not* only in a personal light, but also as representatives of others who should follow them in their labours, and also of Himself, in whose service they, in their day, and their successors for ever, would be commissioned to minister. The promise is without limit as to time. For the apostles themselves were not only fallible men requiring aid from Him to execute their office, “to his glory and the edifying of his Church,” but they were mortal men; some of whom would soon cease their labours, from the natural decay of life; others from the sword of the persecutor: all by death, from some or other cause. But they were to be succeeded by men, duly appointed to take up their office; since that office is never to cease so long as the world endureth; and to their successors as to themselves *his* presence would be needed even unto the end of the world. Then is it clear, that the promise in its full extent was not to the Apostles individually. They would die and pass away, and their place among men no where to be found. Their office would be to the end. To as many therefore as be duly called to that office, in long succession, even till time be no longer, shall this promise stand firm. If there be the same responsibility with the Apostles, there is also, according as it may be needed, the same holy aid. The presence of their Divine Master Himself is with them everlastingly.



No labourer in the vineyard, provided he labour with assiduity and earnest prayer for the guidance of the Holy Spirit, together with an uniform reliance upon his aid, with patience and firmness duly ministering the services and ordinances of the Church,—upholding the house of God as the house of prayer, and keeping ever in mind that the great object of all his labours is to turn men from darkness to light, from the power of Satan unto God, and to prepare men's minds here on earth for their high destiny of serving their Creator, their Redeemer, and their preserver in heaven ;—no such labourer must judge of his success by his popularity.

Stern truths, in proportion as they tend to lower self, bring down pride, and mortify vanity, are not very palatable. His must be the spirit of trust and hope : a trust, that his labour will not at last be in vain in the Lord ; and a hope that, as the members of the Church learn better to understand that their minister in delivering those truths, preaches not himself, but their common Saviour—applies them not exclusively to others, but to his own heart also ; and is bold to speak only with an authority entrusted to him by another—they will be induced to welcome the ambassador who beseeches them in Christ's stead ; and by degrees to love the Master, however unworthy the servant.

This is admirably thus put by bishop Thirlwall, who states that “in general, more benefit may be expected from an assiduous use of the means which the Church prescribes, than from any extraordinary methods, foreign to her system, and borrowed from her adversaries, though these may appear more promising, and may for a time be actually more successful in attracting hearers. It must be remembered, that this kind of success is always of an ambiguous nature, and at the best is only desirable as a means, not as the end, which is not merely to gather large congregations, but to form a people really attached to the Church, and giving her a decided and intelligent preference<sup>9</sup>.” A further argument of the Bishop, showing that “the Church cannot be permanently a gainer, but must ultimately lose, by an addition

<sup>9</sup> See P. 26, of the Charge of the Right Rev. Connop Thirlwall, D.D., bishop of St. David's. Oct. 1842.—A Charge, which, however it must have been hailed with gratitude by the Clergy of his own diocese, is not less gratefully welcomed by all who read it.

to her professed members, purchased at the expense of her principles, or of her legitimate authority" is equally striking and unanswerable: for "in such cases those whom she seems to have won, do not in fact belong to her; they are strangers at heart, and always ready, when the temporary attraction is withdrawn, to abandon her Communion again <sup>1</sup>."

<sup>1</sup> P. 22, of the Charge.



